273 covered with old leaf sheath which look like bark and are in turn weighted down with leafstalk ends and the like as a protection against insects. The palm wine gathers in this hole and is scooped out daily. This process lasts from four to five days and produces in all five or more bottles of inferior wine.

Most common is the third method of obtaining wine, namely, from the male or female inflorescences of fully grown trees, that is, ten years old or older (simply: mayǭ[k] m'alén, "wine from the oil palm"). This procedure, to be sure, is not nearly as simple as the two previous ones since the man must climb up the palm tree and work for quite a long time hanging in a supporting rope, in particular lopping off the leaves. It frequently happens that in his eagerness the man cuts through the supporting rope and falls to the ground; to do this he does not even need to have looked too deeply into a calabash filled with palm wine.

At least two, usually three or four, and more rarely up to six inflorescences on a palm are tapped at the same time since some produce more juice, others less or no juice at all. With four inflorescences, for instance, only two produce juice; with six, only four.

The next step is to remove from below all the leaves of the crown with the exception of the leaf in whose axil the inflorescence is inserted. This is now partly removed, but its lower edge and the part of the lower end of the stalk which is turned away from the inflorescence are left on; otherwise the inflorescence would break off and fall down. A stick is clamped between the inflorescence on the one hand and the leaf that was left standing and the neighboring leaf on the other to prop up the inflorescence which has been deprived of its support. Not until the next day is the work continued. With a two-edged knife a rectangular cutout about six centimeters above the base is excised (in a downward direction) from the husk. The stalk of the inflorescence is cut through here and is taken out, so that on all sides only the husks are left standing. Now the stick can be removed since a prop is no longer needed. After two days the palm wine can be collected. For this purpose, a thin layer of the remaining stalk of the inflorescence is cut off, and the empty husks are stopped up at the tip with old dry husks that have been

1: Tessmann--167 E-5 (1904-1909) 1913 FH9 Fang FH9

142
291
481

Fig. 111. Men from Angónneuai (Omwang Family). Spanish Guinea.

080

of metal). -- Breast ornaments. -- Arm ornaments. -- Finger ornaments. -- Leg ornaments. -- Toe ornaments. -- Profusion of ornaments.

3. Care of the body. -- Cleanliness. -- Parasites and their removal. -- Care of head hair. -- Underarm and pubic hair. -- Care of the teeth. -- Salves with oil: *reasons*, oil plants, oil from the raffia palm, oil from the oil palm (distribution, varieties, production of pressed, boiled, and washed oil, and of palm seed oil). -- Smearing with dyes: occasions, red dye (preparation, vessels for storing it), white and black dye.
4. Adornment of the body. Origin. -- Kinds. -- Scars by burning. --

301

Fig. 134. Arm Band of Palm Strips.

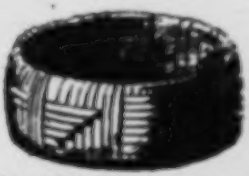

Fig. 135. Braided Arm Band.

Fig. 136. Brass Bracelets.

Fig. 137. Finger Rings.

Rings are put on the toes, frequently on all five of them, just as they are worn on the fingers.

[481] Because of all these adornments the women look overburdened and unattractive (Fig. 138, see also Fig. 133), especially since the adornments give them a walk even more ungainly and heavy than they already have. As a consequence of the heavy burdens that they must carry, they have a waddling walk which announces itself from afar by a rhythmic clatter. In short, the native beauties would not be exactly pleasing to the divine Muse, Terpsichore. In addition, the ornaments are troublesome beyond just their weight; the ankle rings, for instance, rub the skin until it is raw and are then tied with a string to the rings worn above the calves.

411 The chief weapon of the Pangwe today is the flintlock musket.
439 Until the middle of the previous century it was found in our region only in quite isolated instances. Imported since the 1860's and 1870's in ever-increasing numbers by the many newly-founded coastal trading posts, the flintlock musket was a marketable and profitable commercial commodity which since then has so flooded the land that for each Pangwe, at least for each Ntum and Fang, one can reckon three, four, or even five rifles, of which, however, a fraction is unusable. Since 1906 the German government and since 1909 also the French and Spanish governments have prohibited the import of powder, and as a result there has been a noticeable scarcity, especially in the north. Among other things, it has had the effect of putting an end to the great amount of superfluous shooting during festivities, etc., in the Cameroons and adjoining Spanish territory. The small amount of powder which still finds its way from south to north by way of barter is kept in hiding for later occasions.

411 The charge of the rifle consists of small pieces of iron which --
[411] like the powder -- are usually carried around in small containers fastened to the belt or the shoulder bag (mfɔ̌k) (Fig. 78). Frequently, the latter itself serves to hold the ammunition, that is, the pieces of iron which the Pangwe calls by the same name as the
[415] spears, akɔ̀n. The containers (Fig. 77) are little pouches made of hide (a), flasks (only for ammunition) attractively decorated with brass (b) and (c), little flasks covered with monitor lizard skin (d-g), calabashes (h), the round fruit of a tree (alɔ̀, aiun) (i, k), raffia fruit (l), a cacao fruit (m), or other fruit (n-p).

With the importation of powder cut off, the rifles are useless, and it may be that in this way the throwing spear, which formerly was the true long-range weapon of the Pangwe, /Fig. 77 appears on p. 244/ /245/ will again occupy a place of honor, especially since it has never been entirely out of use. To be sure, the spears manufactured today are not as large as those of olden times. They
● [431] are used more as walking sticks of superior quality or as an ornamental weapon taken along on a journey -- usually people carry two or three with them -- and the natives scarcely know how to use them for actual battle. Only the Jaunde through continued

[Text continues on page 94]

524 adult activity, second, group games, and third, games of skill. The last group includes the games that have reached the highest stage of development since they are no longer amusements in which all those present participate, but rather are performances by talented individuals. In the performance of magical tricks, the games of skill and acting generally attain their highest degree of perfection. Thus they touch upon the area of the representational arts and might be regarded as a pre-stage of the latter.

So much for the classification of games. I hardly need to point out that the various groups cannot always be sharply separated since the boundary lines between them are blurred by a great deal of overlapping.

521 I shall mention here only the names of the most common
857 gymnastic games: the foot race, mbĭ'; a combination of our hopscotch and catch, called ngá-ngūĭ; furthermore, rope pulling, edudan, played only by bigger boys and corresponding to our tug of war; chain pulling, ogbŭn; "treading," played among the Jaunde especially by almost fully grown /294/ /Fig. 89 appears here in the original text/ boys and called elĭ ma kos (Fang, etĭ' (Jaunde), in which two players, facing each other, tread rapidly on one spot and at the end must try to set down the opposite foot simultaneously; and, finally, the dancing game, ekŭkú.

[481] [824] Walking on stilts (Fig. 89) may probably also be designated as a sport. The stilts are carved out of the umbrella tree, Musanga smithii.

The transition from gymnastic to war games is represented by throwing spears at a disk, a game that is widespread and popular throughout the Pangwe region It is called ngók, after the frequently mentioned Desplatsia dewevrei Burset (angók), from whose large fruit the disk is cut. The shoots or little trunks of young trees are used for spears.

War and hunting games are probably the most popular and the most frequently played of all the games. In the small-scale war of the older boys (eight to 15 years of age) -- which sometimes /295/ /Figs. 90-93 appear here in the original text/ degenerates into bad fights -- the weapon is, as in the case of adults, the rifle, copied in various forms with leafstalks (Fig. 90), raffia pith, or

[Text continues on page 170]

2: Tessmann--167 E-5 (1904-1909) 1913 FH9 Fang FH9

/224/

481
857

Fig. 89. Stilt-walker in Alén (Epfak Family). Spanish Guinea.

erosion and preserve the fertility of the soil. At present it would be a definite exaggeration to speak of an enclosure system, as may be done about the Bamiléké in the western Cameroons. Did such a system ever exist in Pahouin country, and are the humble hedges sometimes to be found encircling villages or plantations traces of it? However that may be, the practice could be very beneficial, and its development is much to be desired.

The raising of animals is now on the decline, especially in villages removed from the main roads. Are sacrifices requiring goats and hens passing into disuse? /31/ Have vehicular traffic and the number of fowls run over prevented the renewal of the leasing out of domestic animals /?/ /cheptel/. These various causes may have been simultaneously at work, but the reason most often given is the development of cacao plantations. Without fences, the raising of goats and the planting of cacao trees are incompatible. To protect their plantations or to avoid endless quarrels, owners of herds have had to limit their undertakings.

Modern agriculture

Cacao is indeed the symbol and the essential component of a modern economy. From this crop and from the agricultural, juridical, and economic practices which it entails, a thousand improvements or seeds of progess appear throughout the society.

It would, however, be unfair not to mention the other economic activities of the Pahouin districts, although their influence and financial return are far behind that of cacao. Timber, though its importance has decreased, played an essential role a few decades ago. African entrepreneurs are rare in this industry where equipment is complicated and expensive. A fairly large tonnage of palmetto is sold when the market is good, although the best soil and climate for palms is not to be found here (1).

1. The Pahouin of the southern Cameroons, the Boulou and Ntoumou particularly, dislike climbing trees and often sell the bunches of dates to Mekaé on the tree. (P. A.)

But cacao remains the master crop. Its cultivation has become a part of the mores and has left its mark on psychological patterns.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

The face is oval in form.[1] The average nose is of the negroid type (short, broad, nearly straight), Fig. 7, Topinard; or the Australoid or Papuan (broad, with the lower part forming a flattened and depressed hook), Fig. 8, Topinard's scale. The skull is thick and strong. Very often the brows are depressed deeply, the cheek bones are prominent, and at the angle of the inferior maxillary bone there is an inclination to bulging outward. The ale nasi are broad and thick, and the nasal bridge often much depressed giving the typical, flat, turned up nose of the negro. Yet I have observed among the Fang some handsome aquiline noses, and quite frequently the Australoid or Papuan type. I have frequently noticed that the possessors of the aquiline, or Australoid type of nose, showed a higher degree of intelligence and a more genuine desire to learn "the white man's ways." [142]

The ears are large and well developed, inclined to spread outward and having broad thick lobes. The teeth are good and symmetrical; Fang men and women file the upper and lower incisors to a fine point and give as their reason for so doing, that it is *mbeng* (beautiful). The head of an average Fang male sits well on the shoulders, the neck is strong and muscular, the "Adam's apple" is not highly developed. Very little attention is given to the cultivation of hair on the upper lip. [304] [826]

The breasts of Fang women are very pendulous after bearing children; and in some cases the breasts in males are very highly developed (photo on screen).

The muscles of the arms, back, buttocks and thighs are often splendidly developed, far more so than in the Mpôngwe, Mabeya and many other West African tribes. The Mpôngwes are rapidly degenerating. In the male Fang the gluteal muscles are not highly developed. The gluteal muscles in the female are often developed to a very high degree, measuring round from 36½ inches to 39½ inches.

Fifteen Fang males were measured and averaged as follows: [141]

Height 5 feet 9 inches.
Chin to pubes 27½ inches.
Pubes to inner malleolus 33½ inches.
Inner malleolus to tip of great toe 8½ inches.
Shoulder to wrist 24½ inches.
Wrist to point of index finger 8½ inches.

In males the thumb is long and broad in the terminal phalanx; the nails of the hand are broad and flat. I have often seen a man use his great toe to pick up an object off the ground, and flexing the leg bring the object to his hand. When journeying through the bush with a caravan it is very interesting to notice how the native uses the great toe to aid him in climbing a steep hill. The sexual appetite is very highly developed, especially in the males. The women are the [491]

[1] It has not been possible for me to devote the time needed for a detailed study of Fang crania. The few Bulu and Fang skulls I have had opportunity for examining presented very little, if any, different characteristics. The skulls I examined were decidedly prognathous, but not large.